

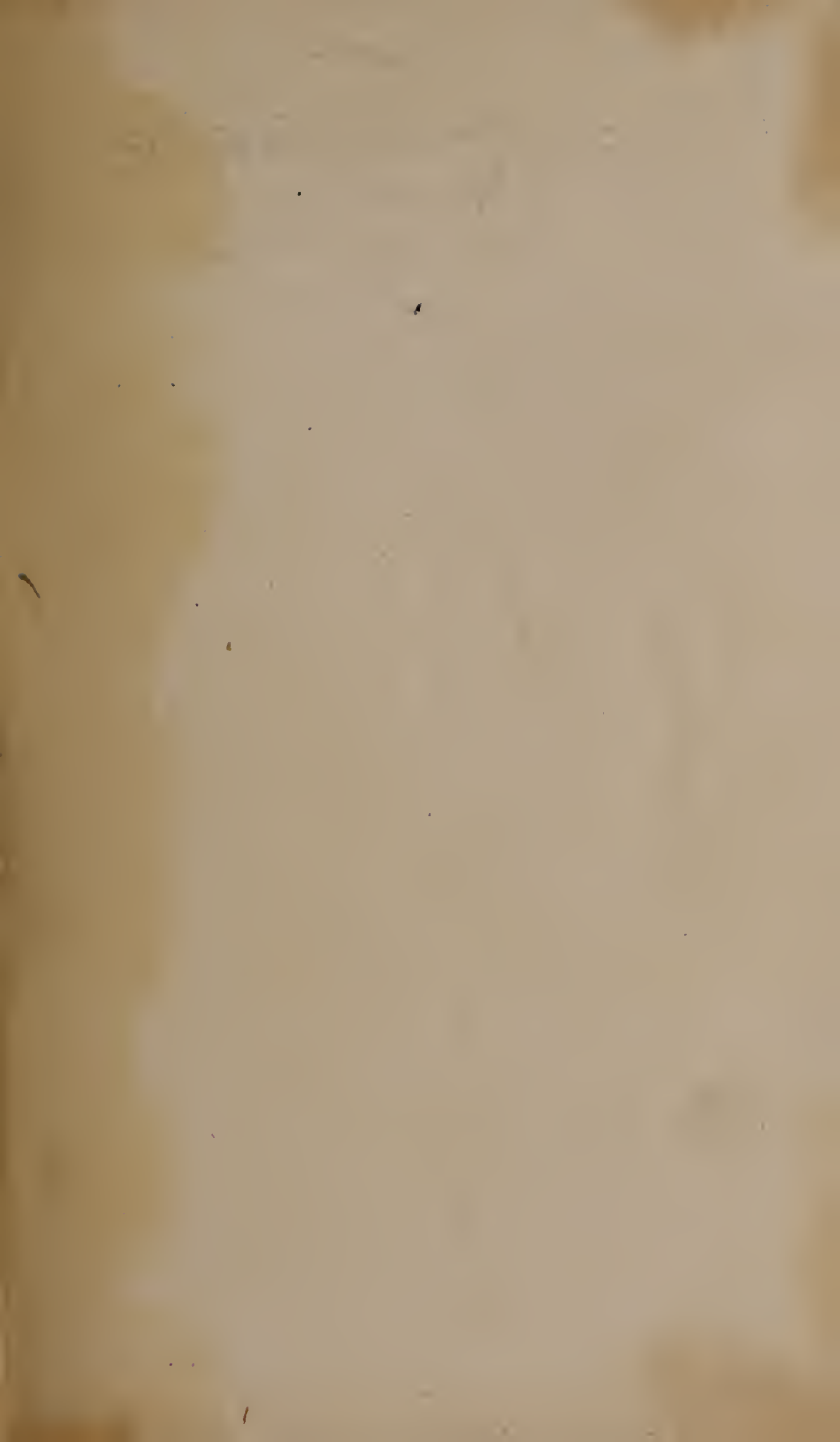
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THE  
**Jewish Expositor,**

AND  
FRIEND OF ISRAEL.

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JULY, 1820.

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A STAR IN THE WEST.

[Continued from p. 173.]

CHAP. XII.—concluded.

*The Conclusion.*

CHRISTIANS are assured by unerring truth, that it has been the obstinacy and idolatry of the tribes of Judah and Israel, that have thus caused the anger of the Almighty to be enkindled against them, added to the awful invocation of Judah, that the blood of the Messiah might rest on them and their children. Yet in the end, God will call their oppressors to a severe account for the unchristian manner in which they have carried the divine judgments into execution. Little of it has been done for the glory of God. Moses did solemnly forewarn the Jews, that all this would be the consequence of disobedience to the laws and statutes of Jehovah, and that at the very time that he encouraged

them with a certainty of his special favours, in case of their obedience. The inspired language is exceedingly strong. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth, and all those blessings (before enumerated) shall come upon thee." "*But it shall (also) come to pass, if thou wilt not hearken unto the voice of the Lord thy God to observe and do all his commandments and his statutes, which I command thee this day, that all those curses shall overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field.*"—Dent. xxviii. 1, 2, 15, 16. "The Lord shall bring thee and thy king into a nation, which neither thou

nor thy fathers have known, and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a bye word among all nations, whither the Lord shall lead thee."—Ibid. 36, 37. "And they shall be upon thee *for a sign and a wonder, and upon thy seed for ever,*" (or for ages).—Ibid. 46. "And thou shalt serve thine enemies, which the Lord shall send against thee, *in hunger and thirst, and in nakedness, and in want of all things.* And he shall put a yoke of iron upon thy neck until he hath destroyed thee."—Ibid. 48. "If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, *the Lord thy God.*"—Ibid. 58. "And the Lord shall scatter thee among all people, from one end of the earth to the other."—Ibid. 64. "And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee a trembling of heart, and failing of eyes, and sorrow of mind."—Ibid. 65. "And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life."—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath

driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine *be driven out unto the uttermost parts of heaven,* from thence will the Lord thy God gather thee, and from thence *will he fetch thee.* And the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the hearts of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses *upon thine enemies, and on them who hate thee,* who persecuted thee. And thou shalt return, and obey the voice of the Lord thy God and do all his commandments, which I command thee this day."—Ibid. xxx. 1—8. Thus the Lord, in the midst of the severest judgments, remembered mercy for the descendants of Abraham, Isaac, and Jacob: and these great encouragements to obedience, he frequently repeated by his prophets, from time to time, as in Isaiah; "For Jebevah



will have compassion on Jacob and will *yet choose Israel*. And he will give them rest upon their own land—and the stranger shall be joined to them and cleave unto the house of Jacob. And the nations shall take them and bring them into their own place; and the house of Jacob shall possess them in the land of Jehovah, as servants and as handmaids; and *they* shall take *them* captive, whose captives they were, and they shall rule over their oppressors." Lowth, xiv. 1, 2.

"Ho! land, spreading wide the shadow of thy wings,\* which art beyond the rivers of Cush, accustomed to send messengers by sea, even in bulrush vessels, upon the surface of the waters.—Go! swift messengers, unto a nation dragged away and plucked; unto a people wonderful from the beginning hitherto."—Chap. xviii. 1, 2. "At that season a present shall be led to the Lord of Hosts, a people

dragged away and plucked, even of a people wonderful from the beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of the Lord of Hosts, Mount Zion." Ibid. 7. "For behold, Jehovah shall come as a fire; and his chariot as a whirlwind; to breathe forth his anger in a burning heat, and his rebuke in flames of fire. For by fire shall Jehovah execute judgment, and by his sword upon all flesh; and many shall be the slain of Jehovah."—Ibid. lxvi. 15, 16. Again, in Jeremiah the subject is taken up. "For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. xxx. 3. "Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for, lo! I will save thee *from afar*, and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all the nations whither I have scattered thee; yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." "Therefore *all they who devour thee shall be devoured*, and all thine

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\* The translation of these verses is taken from Mr. Faber, who quotes Bishop Horsley, in saying, "The shadow of wings, is a very usual image in prophetic language, for the protection afforded by the stronger to the weak. God's protection of his servants is described by their being safe under the shadow of his wings. And in this passage, the broad shadowing wings may be intended to characterise some great people, who shall be famous for the protection they shall give to those whom they received into their alliance." "It is not impossible, however, and certainly not incongruous with the figurative language of prophecy, that since the messengers described in this prediction, are plainly a maritime nation, the shadowy wings here spoken of may mean the sails of their ships."

adversaries, *every one of them*, shall go into captivity; and *they who spoil thee*, shall be a spoil; and *all who prey upon thee*, will I give for a prey.”  
—Verse 16.

Remember this, and shew yourselves men:

Reflect on it deeply, O ye apostates!—  
I am God, nor is there any thing like me.

From the beginning, making known the end;

And from early times, the things that are not yet done:

Saying, My counsel shall stand,  
And whatever I have willed, I will effect.  
Calling from the east, the eagle,  
And from a land far distant, the man of my counsel:

As I have spoken, so will I bring it to pass;

I have formed the design, and I will execute it.

Lowth's Isaiah xli. 8. 11.

“And this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.”

—Vide also xxxi. 1. 14. Joel also is very express on this subject. “For, behold,” says he, “in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, *I will also gather all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people and for my heritage *Israel*, whom they have scattered among the nations, and parted my land.”—Chap. iii. 1, 2.

From all this, it appears,

with the greatest certainty, that in *the latter day*, the house of Israel shall be discovered, and brought from the *land of their captivity afar off*, to the city of God, the new Jerusalem, that shall be restored to more than its former glory. And that all those who have oppressed and despised them, wherever they are, will become subjects of the anger and fury of Jehovah their God.

If then it is plain, that the Israelites have heretofore suffered the just indignation of the Almighty for their sins, and all his threatenings and fury have literally and most exactly been poured out upon them, according to the predictions of his servant Moses, what have not their enemies and oppressors to fear, in the great day of God's anger, when he cometh to avenge his people, who have been dear to him as the apple of his eye? Is not the honour of God as much concerned in executing his threatenings on one as the other? Will it not be wise then to consider our ways betimes, and sincerely to repent of all improper conduct of oppression and destruction to any, who may turn out to have been the continual objects of God's regard, though suffering under his just displeasure. If his word has been Yea and Amen, in punishing the people of his choice, because of their disobedience, what hope can those Gentiles have, who are found to continue in opposition to his positive commandments.



Let all, then, carefully attend to the word of the Lord, as spoken by his prophets, and watch the signs of the times, seeking to know the will of God, and what he expects from those who are awakened to see their error. Much is to be done when the signal is set up for the nations; and these children of God's watchful providence, shall be manifestly discovered. They are to be converted to the faith of Christ, and instructed in their glorious prerogatives, and prepared and assisted to return to their own land and their ancient city, even the city of Zion, which shall become a praise in all the earth. Let not our unbelief, or other irreligious conduct, with a want of a lively, active faith in our Almighty Redeemer, become a stumbling-block to these outcasts of Israel, wherever they may be. They will naturally look to the practice and example of those calling themselves Christians, for encouragement. Who knows but God has raised up these United States in these latter days for the very purpose of accomplishing his will in bringing his beloved people to their own land.

We are a maritime people—a nation of seafaring men. Our trade and commerce have greatly increased for years past, except during our late troubles. We may, under God, be called to act a great part in this wonderful and interesting drama. And if not alone, we may

certainly assist in an union with other maritime powers of Europe. The people of Great-Britain are almost miraculously active in disseminating the gospel throughout the known world. The same spirit will carry them to accomplish the whole will of God. The time is hastening on, and if we have any understanding in the prophetic declarations of the Bible, it cannot be far off. "And I said, How long, O Jehovah! and he said, Until cities be laid waste, so that there be no inhabitant and houses, so that there be no man; and the land be left utterly desolate, until Jehovah remove man far away, and there be many a deserted woman in the midst of the land. And though there be a tenth part remaining in it, even this shall undergo a repeated destruction. Yet as the ilex and the oak, though cut down, hath its stock remaining, a holy seed shall be the stock of the nation."

Have not these wonderful things come to pass, and, therefore, have we not reason to believe the time of the end is near at hand. When Tiglah Pilezer carried away the tribes from Samaria, he left about a tenth part of the common people behind. Salmanazar, his successor, some few years after, less than twenty, came and carried the rest into captivity, except a few stragglers about the country, and those who had taken refuge in Jerusalem. Even this small remnant were afterwards taken by Esarhaddon and Nebuchad-

nezzar, and carried to Babylon, and the whole land left desolate, in strict fulfilment of the divine word. And even yet a holy seed shall still appear to become the stock of the nation.

What then, is the use that Christians ought to make of a discovery of this nature, should they be convinced of the truth of the proposition? First, to adore with humble reverence, the inscrutable riches of the grace of God, and his infinite wisdom in his conduct towards his servants, Abraham, Isaac, and Jacob, and their posterity. Secondly, to rejoice in the absolute certainty of the fulfilment of the promises as well as the threatenings of his holy word: "For though heaven and earth may pass away, yet not a tittle of his word shall pass away, but all shall be fulfilled." Thirdly, to enjoy the present benefit of the glorious hope set before them, even in the view of immediate death, knowing that when Christ shall come the second time, "in his own glory, and the glory of the Father, his saints shall come with him."—Colos. iii. 4. "For if we believe that Jesus died and rose again, even so, them also who sleep in Jesus, will God bring with him; for the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and then shall Christians be for ever with the Lord."—1 Thess. iv. 14—17. Fourthly, This makes the grave the Christian's

privilege and consolation. As the scriptures positively declare that flesh and blood cannot inherit the kingdom of heaven; this would have greatly weakened their faith and hope, had they not been assured, that they would leave their flesh and blood in the grave, and rise immortal and incorruptible through the power of the Redeemer, who had previously sanctified the grave by his own presence.

But after all, suppose we should be wholly mistaken in all our conjectures, and should treat these aborigines of this land with great kindness and compassion, under the mistaken opinion of their descent? Would any people have reason to repent acts of humanity and mercy to these wretched outcasts of society? Have not Europeans been the original cause of their sufferings? Are we not in possession of their lands? Have we not been enriched by their labours?—Have they not fought our battles, and spilt their blood for us, as well as against us? If we speak as an European nation, has not a large proportion of their numbers perished in our wars and by our means? Ought not we, then, now, at this day of light and knowledge, to think much of hearkening to the voice of mercy and the bowels of compassion in their behalf? But if it should turn out, that our conjectures are well founded, what aggravated destruction may we not avoid, by an obedient and holy tem-

per, and exerting ourselves to keep the commands of the statutes of the God of Israel? "Behold, at that time, I will undo all who afflict thee: and I will save her who halteth, and gather her who is driven out. And I will get them fame and praise in every land, where they have been put to shame. At that time, I will bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. iii. 19, 20.

We are very apt, and indeed it is a common practice, to blame the Jews, and charge them with great perverseness, and call them an obstinate and stiffnecked race, when we read of the grace and mercy of Jehovah towards them, in the multiplied blessings promised on their obedience, and the awful curses and severe threatenings, in case of disobedience. We profess to be astonished at the hardness of their hearts and abominable wickedness of their conduct, committed in direct opposition to so much light and knowledge. Yet would not any impartial person, under a just view of our conduct to them since the discovery of this country, and the practices of a large majority of those who call themselves Christians, draw a pretty certain conclusion that we had not much to insist on, in our favour. That most certainly we have not done to them, as we should have

expected from them, under a change of circumstances. We go on, under similar threatenings of the same Almighty Being. We shew much the same hardness of heart under the like denunciations of vengeance, that he will afflict and destroy without mercy, those nations who join in oppressing his people, without regard to his honour and glory. He will be found no respecter of persons; but will fulfil, not only his promised blessings, but will with equal certainty inflict all his threatened curses on obstinate offenders. "Who is wise and he shall understand these things? Prudent, and he shall know them? For all the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."—Hos. xiv. 9. "And the Lord answered me and said, Write the vision, and make it plain upon a table, that he may run who readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."—Habakkuk ii. 2, 3.

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FURTHER EXTRACTS FROM A FRENCH BOOK, ENTITLED, "A DISCOURSE ON THE PROMISES CONTAINED IN THE SCRIPTURES, RELATING TO THE PEOPLE OF ISRAEL."

IN order to fix our minds upon the chief points which the conversion and future restoration of the Jewish nation



present to our consideration, I remark above all two thoughts, which, among those which the prophets dwell upon, merit a special attention. In the first place, the children of Israel shall be recalled, and gathered together from the extremities of the world, to be re-established and exalted in glory before all the nations of the earth. In the second place, their restoration shall have justice for its foundation, itself grounded upon the truth and the love which God shall pour into their hearts so abundantly that they shall become his peculiar people, the family blessed of the Lord, in whom he shall take delight.

I see this people hardened during so many centuries, this people no less barren than dried bones, I see them suddenly struck with the sound of that omnipotent voice which opens the sepulchres and causes the dead to come out of their graves. They start into life ready to follow the commands of their God:—“*And breath came into them, and they lived, and stood upon their feet an exceeding great army.*” Ezek. xxxvii. 10.

You will doubtless ask, what can this breath be, this spirit of life, which the Lord shall infuse into these dry bones? The prophet will answer for me, that it is the spirit of the new covenant, the spirit of love which is the fulfilling of the law. I will give unto you, says the Lord, in another passage of Ezekiel, addressing himself to the Jews scattered

among the nations:—*I will give you a new heart, and a new spirit will I put within you: I will take away the stony heart out of your flesh, and I will give you an heart of flesh; I will put my spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments and do them.* Ezek. xxxvi. 26, 27.

Animated with this new spirit, this happy people is soon reassembled, from all countries, and every nation: “*Behold*” (saith the Lord) “*I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.*” Ezek. xxxvii. 21.

“I will bring again the captives of Jacob, I will have compassion upon the whole house of Israel.—They shall dwell in their land in safety when I shall have brought them from the countries of their enemies, and shall have been sanctified in the midst of them in the eyes of many nations, and they shall know that I am the Lord their God, when they shall see that after having caused them to be led captive among the nations, I have gathered them unto their own land, and have left none of them any more there, and I will hide no longer my face from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.” Ezek. xxxix. 25—29. “I will gather you from all nations, saith the Lord; I will

assemble you from all countries, and will bring you into your own land.—I will sprinkle upon you pure water, and ye shall be clean from all your abominations.—Ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God.”—“When I shall have cleansed you from all your iniquities, and shall have re-peopled your cities and restored the wastes—All the heathen that are left round about you shall know that I am the Lord—which have spoken and have done that which I said.”

“Thus saith the Lord, The children of Israel shall find me also gracious in this, that I will multiply them like a flock of men, as the holy flock.—The cities which were waste shall be filled with flocks of men, and they shall know that I am the Lord.” Ezek. xxxvi. 24, 25, 28, 33, and following.

“They shall dwell in the land that I have given unto Jacob my servant, where there fathers dwelt, they shall dwell therein, they, and their children, and their children’s children for ever, and my servant David shall be their prince for ever.—I will make with them a covenant of peace, my covenant with them shall be everlasting, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore? My tabernacle also shall be with them, I will be their God, and they shall be my people. And the heathen shall know that I

the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” Ezek. xxxvii. 25—28.

“For in my holy mountain, in the mountain of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me.”—“I will accept you as a sweet savour when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before their eyes.”

Thus speaks Ezekiel, and we might from his prophecies draw different details, calculated to confirm the texts which have been cited, observing always, that the blessings of faith occupy always the first place in the divine promises made to the true children of Abraham.

The same spirit which inspires all the prophets, has drawn to us in Jeremiah a picture not less consolatory of the conversion and restoration of the people of Israel. This prophet, sanctified even from his mother’s womb, unto the mission which God had destined for him, is he who is called the true friend of his brethren, who ceases not to pray for his people and his holy city (Maccab. xv. 14.) Sitting on the ruins of Jerusalem, and weeping over the destruction of its temple and walls, can we doubt that he saw under this melancholy spectacle an emblem of the more deplorable desolation of the church of



Jesus Christ. At the very time, however, when he is penetrated with the profound grief, which so afflicting a prospect ought in like manner to occasion to us, he again opens our hearts to hope, founded on the promises of the Lord, which are not less immovable than his mercies. Full of the great designs of God respecting his nation, which according to the Scriptures is destined one day to become the most noble portion of the church, he thus announces them to future generations. "The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land which I gave to their fathers, and they shall possess it."—"In that day, saith the Lord, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him," but they shall serve "the Lord their God, and David, their king, whom I will raise up unto them."—"And Jacob shall return, and be in rest, and be quiet, and none shall make him afraid." Jer. xxx. 3, 8—11.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel shall gather him, and keep him as a shepherd doth his flock."—"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." Jer. xxxi. 10, 12.

These blessings, the principal object of the sacred promises, what are they but those of which Ezekiel has told us,—The spirit of love, the new heart, and all the benefits of the new covenant? It is not necessary that we should exclude this people reconciled with the God of their fathers, from temporal blessings; and without doubt they shall be given exuberantly to men who will, in the first place, only have regard to and seek the kingdom of God and his righteousness. The prophets frequently give to us the most particular and circumstantial descriptions of the blessings of this nature with which they shall be loaded in those days of perfect peace. I wish, however, to be permitted to confine myself chiefly to benefits of a superior order, such as are contained in the well known words of Jer. xxxi. It is true that these words may be understood generally of all real Christians. But at the same time, it must be acknowledged, that they are capable of a direct and literal application in favour of the people of Israel, to whom the prophet immediately addresses himself.

"The days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake, although

I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will pardon their iniquity, and remember their sins no more."

If we could, for a moment, doubt that these words ought to be particularly applied to the children of Israel; it would be sufficient, for removing all difficulties, to cast our eyes upon what follows in chapter xxxii. of the same prophet. (See Jerem. xxxii. 37—42.)

Finally, in the next chapter, Jeremiah adds new thoughts, and promises, so magnificent, that in order to enlighten and to convince upright hearts, it is only necessary to cite them; to comment upon them would be to weaken their force.

"I will cause" (saith the Lord) "the captivity of Judah, and the captivity of Israel to return, and will build them as at the first: and I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of

joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it."—"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness." Jer. xxxiii. 7—9, 15, 16.

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#### FURTHER REMARKS OF C. D. ON "AN INQUIRER."

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN your number for last April, An Inquirer darkly hints at some former controversy in which he has been engaged on another arena; and with a contemptuous tone (for which I must say the cogency of his arguments can furnish but a feeble excuse) states, that he would have left me in quiet possession of "my novel arguments and newly furnished armour," were it not that he viewed the question as nearly relating to the dearest hopes of the Christian in the present very critical times.

Since I no more know who the Inquirer is, than the Inquirer knows who C. D. is, I shall not attempt to read the

riddle which he has propounded: the solution of which indeed is perfectly useless, as it would not add one jot of force either to his arguments or to mine. I shall rather employ myself in making a few more observations on a subject, which certainly possesses no ordinary interest.

The very able letter of Mr. Holmes, in your number for this present May, has left to me not much more than mere gleanings: those gleanings, however, if they be worth your acceptance, are much at your service.

1. The Inquirer contends, that, since I would reckon the 1260 years from the unanimous submission of the ten Gothic horns to the little papal horn, when that unanimity ceased (as it did at the Reformation) the 1260 years must, upon my own principles, have terminated.

This I deny for the very best of reasons: *such an inference is wholly unsupported by Scripture.* The platform of the little horn's spiritual sovereignty is the joint domain of the ten horns: consequently, the saints, and the times, and the laws, could not be *completely* given to its hand throughout that platform, until the ten horns were unanimous in their submission. Hence the 1260 years can only be computed from the epoch, when the ten horns thus *first* became unanimous. But Scripture, so far from intimating that their unanimity should continue through the whole term of the

1260 years, does, in fact, intimate the very reverse. The sovereignty of Rome papal falls in a tenth part of the great city, or within the dominions of one of the ten horns *BEFORE* the 1260 years expire:\* and certain of the ten horns hate the whore, and make her desolate, notwithstanding their general submission to her ecclesiastical authority.†

2. I quite agree with the Inquirer, that we are now living in the days described so awfully in Luke xxi. 25, 26: and I have no doubt, that those days commenced in the year 1789, when I believe the seventh trumpet to have sounded, and the third apocalyptic woe to have begun: but, why such an opinion should compel me to believe that what our Lord calls *our redemption* will take place in the year 1822, I am unable to discover. Christ exhorts us to look up, and to lift up our heads, when the signs in the figurative heaven begin to come to pass: for, saith he, your redemption draweth nigh. Now these signs, as we are both agreed, commenced in the year 1789. Whence, as somewhat more than thirty years have elapsed, *since* their commencement, and as our Lord tells us that our redemption is nigh even *when* they commence; the Inquirer argues, that our redemption must be *quite close at hand*: and, accordingly, he fixes its epoch to the approaching year 1822.

\* Rev. xi. 13.

† Rev. xvii. 16.



The gross fallaciousness of this mode of reasoning is *prima facie* most abundantly evident. On the principles of the Inquirer, a person might just as well have contended in the year 1789, that the epoch of our redemption must be the year 1792, or 1793, or the like: for how stands the argument, as drawn out by the Inquirer? It will plainly stand as follows. "The signs in the figurative heaven have commenced in this current year, 1789. But, when these signs begin to come to pass, we are directed to lift up our heads, because our redemption draweth nigh. Now, if more than thirty years must elapse before our redemption cometh, we ought rather (I use the words of the Inquirer) to hang down our heads in the anticipation of a long series of years to be passed in sorrow and suffering. Therefore, the epoch of our redemption cannot be later than the year 1792, or 1793 at the furthest."

Thus feeble and inconclusive is the Inquirer's mode of reasoning from the indefinite expression *draweth nigh*, employed by our Lord. The truth of the matter is, that the word *nigh* is purely relative and comparative. When our redemption is said to *draw nigh*, the obvious meaning of the passage is, that it is *nigh* compared with the length of the period respecting which our Lord had been speaking. Now Christ had been speaking of the times of the Gentiles, which some deem the same as the

1260 years, and which others make to comprehend a still longer space, even the times of the four great Gentile monarchies. Consequently, when Christ represents the commencement of certain awful political troubles as being a token that our redemption *draweth nigh*, no doubt he means, that our redemption may be considered as *very nigh*, compared with the whole length of the times of the Gentiles. Let us then take the *lowest* computation of the times of the Gentiles, and let us suppose the phrase to denote nothing more than the 1260 years: in that case, any period not exceeding a century, when compared to so very long a term as 1260 years, may well be deemed *short*; and consequently, if the epoch of our redemption should fall any where within a century after the year 1789, when the signs in the figurative heaven commenced, it may well be said in the year 1789 to have been comparatively *drawing nigh*.

The *principle* of this exposition must needs be allowed by the Inquirer himself: for, since he supposes the signs to have commenced in the year 1789, and since he fixes upon the year 1822 as the epoch of our redemption; he allows, that an event, which does not occur until thirty-three years after a fixed point, may yet be said to have been *drawing nigh* at the fixed point in question. Nothing, therefore, can be more weak and futile than the argu-

ment, which he would build upon our Lord's perfectly indefinite expression, *draweth nigh*. So far as any thing can be learned from *that* expression, our redemption may follow the commencement of the signs in heaven at the interval, either of one year, or of a hundred years. In each case, it will be *drawing nigh* at the commencement of the signs, when a comparison is made with the *very long* period of the times of the Gentiles.

3. As I am thoroughly dissatisfied with the Inquirer's proposed commencement of the 1260 years, so am I equally dissatisfied with his proposed termination of them. If 1260 years be calculated from any given point in the year 533, they will expire at the corresponding point in the year 1793. Now, in the year 1793, nothing occurred which could be reasonably construed as marking the termination of the 1260 years. Hence the Inquirer, treading closely in the steps of Mr. Cuninghame, contends, that, according to the Jewish mode of reckoning, 1260 nominal years are no more than 1259 current years : by which contrivance he makes the period expire in the year 1792, when the French king was put to death, and when the Revolution was consummated.

I shall not stop to object to the year 1792 as an epoch : for *that* has already been done by Mr. Holmes ; who justly observes, that the true epoch of the French Revolution, and

therefore of the third woe, is not the year 1792, but the year 1789. I shall rather object to the very principle of computation itself.

If, according to a pretended mode of Jewish computation, 1260 years are to be deemed equivalent to no more than 1259 natural years : then every *other* prophetic period must be subjected to a similar curtailment. Hence the seventy years of the Babylonian captivity must be estimated as no more than sixty-nine years : hence Daniel's seventy weeks, or 490 years, must be cut down to 489 years : and hence the apocalyptic five months, or 150 years of the Saracenic locusts, must be deemed equivalent only to 149 years.

How the Inquirer will manage these numbers according to his proposed method of computation, I pretend not to say : but this I know, that his precursor Mr. Cuninghame, while he estimates the 1260 years as no more than 1259 years, very inconsistently estimates the 150 years, or five months of the apocalyptic locusts, as being full 150 years. Now, it is abundantly clear, that *BOTH* these modes of computation cannot be right : for, if *one* be right, the *other* must needs be wrong. Yet does Mr. Cuninghame use them *both*, just as suits his own convenience. If the 1260 years be reckoned *fully* as 1260 calendar years, from the year 533, they will bring him to the year 1793 ; but, in that case, he will have



no satisfactory termination for the period : therefore he docks the period a year, and thus makes it end in the year 1792, which, he thinks, will suit his purpose better. But, if the 150 years be similarly docked, they will prove perfectly unmanageable ; therefore, instead of reckoning *them* as 149 years, he preserves the full tale, and thus brings out a very satisfactory result. Such management, however, the cautious reader will be apt to suspect, is no better than blowing both hot and cold. Since Mr. Cunningham reckons the 1260 years as 1259 calendar years ; he stands bound by his own principle, to reckon the 150 years as 149 calendar years : or, *vice versa*, if he pronounce the 150 years to be 150 calendar years, then he must allow the 1260 years to be 1260 calendar years also. Let him freely make his choice, but let him abide by his choice when made. The legitimate interpretation of prophecy, rejects all legerdemain. As the Inquirer follows Mr. Cunningham in his computation of the 1260 years, I request to know whether he also follows him in his computation of the 150 years.

Mr. Bolton is free from this objection ; for, reckoning the 1260 years from the year 533, he very fairly makes them end in the year 1793 ; but what particular event in that year marks the alleged termination of the period ; it would, I believe, puzzle the wit of man to determine. On this point,

Mr. Bolton is very prudently silent.

On the whole, I am clearly of opinion, that the more we sift the date A. D. 533, the more objectionable we shall find it. Whatever be the true date of the 1260 years, we may be morally certain that it is not the year 533.

4. A writer in your last Number, I observe, would have the 1260 years to end at the epoch of the Reformation, on the ground, that there was a considerable degree of corruption in the church even before the time of Constantine.

He does not seem to have considered the test, furnished by the prophet himself, for ascertaining the commencement of that great period. The era of the Reformation is the year 1517. Hence, if the 1260 years ended in the year 1517, they must have commenced in the year 257. Such being the case, before this writer can persuade us to adopt his theory ; he must shew, how the saints, and the times, and the laws, were given into the hand of the western little horn in the year 257 ; a task, which, I suspect, he will find somewhat hopeless.

C. D.

#### THOUGHTS ON THE PROPHETIC PERIOD OF 1260 YEARS.

To the Editors of the Jewish Expositor.

Gentlemen,

I ENCLOSE a few remarks upon a subject which I have long contemplated ; but which have

never before appeared, though the substance of them was penned more than five years since.

If deemed suitable for your pages, please insert them.

I am, your's, &c.

JACOB.

IN the discussion which has arisen in your pages on the subject of prophecy, C. D. has maintained what appears to me an erroneous interpretation of an important passage in the book of Revelations. And though I am aware that the whole host of commentators have supported the same opinion, yet as the nucleus of any sound hypothesis rests, I think, upon a just apprehension of the apostle's meaning, I may be excused in offering a few observations on the point.

The interpreting angel, observes C. D. very plainly tells the apostle, that five heads of the beast had already fallen, at the time he (the angel) was speaking, and that the sixth was then in actual existence, i. e. as he further explains, in the year 96, when, upon the authority of Irenæus, John was said to have beheld the apocalyptic vision.

It cannot be doubted, that the apostle was favoured with a series of visions, comprehending the whole of the marvellous transactions which were to take place during the entire lapse of time, from his own days to the close of that mystery when the times of the Gentiles should be fulfilled, and even

beyond it to the future union of the Saviour with the bride, prepared of God, and the end of the world.

Had a succession of prophets arisen, and to the one living near the time of the judgment of the great harlot been revealed the vision in question, and had some interpreting angel expressed himself in the very words recorded, they could not have been misapplied. Or had a series of graphic delineations, or scenic representations been exhibited, embodying in succession, the events of every future age, although presented to the view of one person, that individual would scarcely have looked to his own times, supposing him to have lived in the first century, for an explanation of that which was exhibited to him as belonging to the eighteenth century.

A correct view of this subject is perhaps of more importance in solving the present difficult application of prophecy to the times in which we live, than many will be disposed to concede, but the main point of the enquiry seems to me to be, which is the present dominant head of the beast, and if this be satisfactorily ascertained, we shall then be more competent to decide whether or not the 1260 years be terminated, for this era is the duration of the beast's triumphant reign.

The error then consists in this; we are not to enquire what heads had fallen in the days of St. John—but what is

the point of time to which the scene then presented to the apostle's view, refers, and *then* examine what heads had fallen and which may be the then regnant head. The text assures me that the interpreter was one of the *seven angels* which had the *seven last vials*, and, therefore, plainly refers to a period when the vials were about to be poured out. And states also, that the apostle was then carried into the wilderness to be shewn the *judgment* of the great whore; and, therefore, it is towards the *close* of that era, during which she had been permitted by a mysterious providence, to intoxicate the inhabitants of the earth. At this very period of time then, when the vials are about to be poured out, and when the harlot is about to receive her judgment, is the beast to be viewed as supporting her; five of his heads then pendent from their lofty stations, the sixth in actual predominance, but about to be subverted, the seventh ready to assume his short lived power; and the eighth, which must of necessity be one of the six preceding the short lived head, afterwards reviving in strength, and re-asserting his former prerogatives.

Many years have not elapsed, since a great portion of this prophecy, if I mistake not, has been seen fulfilled. In the year 1806, the emperor of the Romans, the head of the Germanic empire, was *compelled by the sword* to resign his

honour and his authority to an upstart, who succeeded him in his power, new modelled the Roman empire, and constituted himself the head of the federative system—short lived head indeed, for his power was also subverted in 1814. The beast was, however, to live, and may now be seen ascending from the revolutionary abyss, or bottomless pit, destined in this decrepitude of ages, and under his last reviving head, to go into perdition.

That the reign of the beast and of the harlot, and consequently the era of 1260 years, have not yet terminated, is then, I think, manifest, because the dominant power in its last form, and still connected with "the mouth speaking great things," yet exists; and that when the final predicted judgment overtakes them, they are to go down "*ALIVE*" into the pit; or, as Mr. Bicheno very justly observes, while in full vigour, and in the plenitude of their power. What, therefore, may yet be their ascendancy, and what tremendous judgments await them, time only will unfold; but this is the moment for vigilance, and to prepare for future trials.

To me, it appears, that the visions of the seals and of the trumpets are concurrent. Those who attentively compare chapter vii. as to the restraint imposed upon the destroying angels, till the servants of God were sealed in their foreheads, probably denoting the conversion of the Jewish nation pre-



vious to the last desolations, with the commission of the angels, chap. xiv. to go forth and preach the Gospel to the nations of the earth, previous to the pouring out of the vials, and final judgment of the beast and false prophet will, I think, be led to conclude, that the former events are in progress, that execution of the threatened sentence of the enemies of the Most High is delayed, and that neither the seventh seal is yet opened, nor has the seventh trumpet sounded.

Which are the other five preceding heads which had fallen, may appear by tracing the beast to his origin. Compounded of those symbols which distinguish the four beasts of Daniel, he fitly represents that tyrannical power which from the times of the Babylonish monarchy, (when Daniel pronounced to its existing ruler, "Thou art the Head,") has ever since continued to enslave the bodies and assume the dominion over the souls of men; but preeminently so in these latter times, when, by virtue of the coalition formed with the papal power, they mutually contrived to subserve each other's purpose. If then, as I conjecture, the sixth head be the Germanic—the preceding heads would seem to be the Babylonian—Medo-Persian—Grecian—Roman—and Ludovician, or Carlovingian heads. In Europe, where the beast has reigned, and not in Asia by virtue of any Constantinopolitan decree, is to be

sought the history of that alliance which has now subsisted so many ages. Where the beast is found, there is the mouth speaking great things given unto him—A clue to the enquiry may perhaps be given by the question—when was the Title of "Eldest Son" given to the monarchy of France?—was it while Clovis, or any of his successors, held the undisputed dominion of the Western Roman empire, if so, it was probably by some special contract, and mutual covenants, which may go far to determine the question.\*

I would add with reference to the remarks of W. p. 102. how much-soever I wish the deliverance of the people of Israel, and their return to their own land, I cannot coincide with him in opinion that the Turkish Plague will cease so soon as 1823. The 391 years ought unquestionably to be dated from the year 1453, when the absolute dominion of the Turks was established by the taking of Constantinople; by which event also the Greek empire was dissolved. The period will then terminate, probably to a day, with the 1260th year of the Mohammedan era. JACOB.

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\* France submitted to the Papal power, A. D. 532, the memorial of which event, sent by France, as a token, is still called "Le regne," and still exhibited at Rome as a trophy—in 536 was acknowledged as an independent power by treaty with Justinian, afterwards enlarged her influence and boundaries, and, finally, asserted the Roman dominion.

## LETTER TO THE EDITORS.

Gentlemen,

A DIFFICULTY has occurred on reading the scheme adopted by the author of the *Spiritual Watchman*, according, I apprehend, with that of your correspondent *Basilicus*, which I know not how to solve, and I shall be obliged to you or to them to remove it out of my way. If the new heaven, and the new earth, are to be understood in a literal sense, and are to be produced at the first resurrection of the righteous dead,—and if in that new earth, there is to be “no more sea;” how can *the sea* be said to give up the dead that are in it at the termination of the thousand years, or at the second resurrection, immediately preceeding the second death? It appears, however, from the order of St. John’s vision, that the new heaven and earth follow the last and general resurrection; and this is another difficulty in this scheme.

There is yet another objection to it which has been started, and which appears to me a serious one. It has been asked, what authority the patrons of this scheme can find for introducing a literal interpretation into a part of that scenery, the rest of which is confessedly allegorical? And it has also been objected that the army of Gog and Magog cannot be accounted for, if, during the thousand years, none but righteous persons exist on earth.

I have merely stated these difficulties in as few words as

possible, being unwilling to occupy much room in your pages. The statement, though concise, will be sufficiently understood to afford you or your friends an opportunity of furnishing their sentiments on it.

I am, &amp;c.

AN INQUIRER.\*

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 THE TIME FOR CONVERTING THE JEWS.

THE prophet very justly reproved the indolent persons of his time, who strove to vindicate their conduct by saying, The time is not come, the time that the Lord’s house should be built.

But there are many professors of Christianity that refuse to take any active part in seeking the lost sheep of the house of Israel, and endeavour to excuse themselves by urging a plea equally vain and erroneous, saying, The time is not come, the time that the Jews should be converted.

That this is really the case, I have been convinced by painful experience.

Some years ago we were threatened with a French invasion, and preparations were made to put the nation in a state of defence. Many people then affirmed that it was unlawful to fight against the enemy, because Christ said, All they that take the sword shall perish with the sword. Matt. xxvi. 52. This induced

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\* An Inquirer will probably receive an answer to these objections in the future letters of *Basilicus*. ED.



me to publish a sermon on the same text, wherein, after having shown what I conceived to be the true sense of our Lord's words, I concluded by exhorting the people to loyalty and courage, and to be ready to fight in defence of the country, whenever "government should require it. I also endeavoured to enforce the same from the pulpit, as often as a suitable opportunity presented itself.

This exposed me to a very warm opposition from different quarters.

My opponents strenuously maintained, that providence had raised up the French nation to be the instrument of restoring the Jews to their own country : that to oppose the French, was to oppose the designs of providence ; and hinder the conversion of Israel, which could never be effected while in a state of dispersion. It was said that the expedition of the French to Egypt, indicated, that they were the people designed to accomplish this great work, which would have been effected through their efforts, if England had not interfered in the business, and prevented the success of the enterprize.

To such a degree of infatuation were men arrived, that they said, "As the downfall of the Jewish state under Titus, was the occasion of the publication of the Gospel to the Gentiles, so our downfall may contribute to the restoration of the Jews, and both together bring on the final publication and prevalence of true reli-

gion." Thus the unreasonable and unscriptural notion of the Jews being restored in their unconverted state, has not only caused them to be entirely neglected, as it respects the means of instruction ; but it has caused disloyalty towards the best of sovereigns, and disaffection towards the best of governments : it has influenced men to wish the ruin of our excellent constitution, when it was their duty to pray earnestly for the preservation of it.

The consequences of this doctrine, sufficiently prove its fallacy ; for, it is certain, that every opinion which leads subjects to disobedience and rebellion, must be erroneous. But, it is evident, that every one who says that national revolutions, and the Jews' return to Canaan, must precede the conversion of that people, says in effect, that the time for converting the Jews is not yet come.

Hence it is, that as the people in Haggai's time dwelt contentedly in their ceiled houses while God's house lay in a ruinous state, so many persons now dwell at their ease while Israel remains scattered over the dark mountains as sheep that have no shepherd ; and they seek to excuse themselves in the omission of their duty, by saying, the time is not come, the time that the Jews should be converted :—they must first be restored to the land of promise, and great revolutions must take place previous to that event. In conformity to the prophet's advice, permit

me most earnestly to recommend consideration on this important subject.

Now it is certain, that God promiseth to pardon sinners when they truly repent and turn to the Lord: and he promiseth to restore the Jews when they truly repent and turn to the Lord: therefore in both cases, repentance and conversion must precede the enjoyment of the blessing.

As, therefore, the Jews' conversion is necessary to their restoration, it most evidently follows, that the time for converting them must be before their restoration can take place. Moreover, it plainly appears that the time for converting that people is fully come; because, in reasoning with them, we may use arguments which the ancients could never employ.

Many prophecies have been fulfilled in these latter days, which may be successfully urged as proofs that Jesus is the true Messiah; but, of which the apostles and primitive Christians could not avail themselves, because the events predicted were not then accomplished. Our Lord foretold that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. A long succession of ages has clearly proved the truth of this prophecy. The Jews are now, and have long been vastly more numerous than they ever were in the most happy times of their commonwealth, yet

they have never been able to get possession of Canaan since their dispersion by Titus. The Turks, who hold that country, have been greatly weakened by wars with Christian powers, and dissensions among themselves; so that humanly speaking, the Jews have had many favourable opportunities to retake the promised land: but with all these advantages, they still continue in a state of exile; deprived of their chosen place of worship, and entirely prevented from offering sacrifices or burnt offerings there: which plainly shews the hand of providence in keeping the Jews out of Canaan, even when the way seems open for their entrance. When Daniel declared and interpreted Nebuchadnezzar's dream, he described a great image representative of the four great monarchies, which are known to be the Assyrian, the Persian, the Grecian, and the Roman empires: he also affirmed that, in the days of these kings, the God of heaven would set up a kingdom which should fill the whole earth, and abide for ever.

According to this prophecy, the kingdom of God here spoken of, must make its appearance before the destruction of the fourth monarchy: and, it is evident, that the kingdom of Christ made its appearance while the Roman empire was partly strong and partly broken. Yet this circumstance, though it perfectly accorded with the prediction, could not

be urged against the Jews as an absolute proof of Christianity, while the Roman empire continued! because they might object that the prophet might possibly allude to another kingdom which God would set up at a future period. But since the dissolution of that empire, there is no place left for any objection of this kind: seeing the nations of the earth have shaken off the Roman yoke, and even stripped the pope of his power.

When Samuel would designate the king whom God had chosen, he pointed him out in such a manner, as to distinguish him from every other person: and Daniel has marked the kingdom of God, by naming the time of its appearance, declaring its universal extent, and affirming its unchangeable duration. The description here given will perfectly agree with the kingdom of Christ: but cannot possibly apply to any other kingdom that ever was, or ever may be set up in the world.

The prophets have expressly declared that the true Messiah should reign over the Gentiles, who should trust in his name: that he would not force them to submission by destructive war, but that he would get the dominion by speaking peace to the heathen, and proclaiming the glad tidings of salvation. These prophecies were not so amply fulfilled in the apostle's days, as they have been since. During the latter

part of the last century, and the beginning of this, we have seen the kingdom of Christ extended in a most remarkable manner. Great numbers of missionaries have gone forth into distant lands carrying the lamp of the Gospel, and many nations have been enlightened which formerly sat in darkness and the shadow of death. Salvation in Jesus' name has been proclaimed among the heathen in the most distant corners of the earth; and the inhabitants have attentively listened, joyfully accepted the terms, openly confessed Christ, and unreservedly declared their trust in his name. Christians in ancient times believed that this would come to pass, and they were comforted with the hope of its accomplishment, but as they lived not to see it, they could not urge it as a proof of the truth.

The apostle declares that blindness in part is happened to Israel until the fulness of the Gentiles be come in. Hence it is plain that the blindness here spoken of will be removed at some season, when there shall be a great and remarkable spread of the Gospel among the Gentiles; and it appears very plain, that the evangelizing of the Gentiles being urged as an evidence of Christianity, will be one great means of opening Israel's eyes, and removing the blindness which has happened to that nation.

The spread of the Gospel among the Gentiles is so clearly



predicted in the Old Testament, and so amply fulfilled in the present day, that the correspondence between the prophecies and the events must furnish the strongest arguments that Jesus of Nazareth is the true Messiah.

There never was a season wherein the fulfilment of prophecy was so manifestly displayed as it is now: and, therefore, there never was a time so fit for converting the Jews as the present day; for all circumstances conspire to encourage this laudable undertaking:—the fulfilment of prophecy, and the state of the world, plainly indicate, that the time for Israel's conversion is fully come. Let Christians heartily engage in the work, and every difficulty will fall before them. But some people say, God can convert the Jews without our aid or exertions, and if so, why not leave the work wholly to him? I answer, God could certainly build the temple in Jerusalem without any efforts of men, if he had seen it fit so to do. He that created the heavens, and the earth, with all things therein, could undoubtedly raise by his word, that building, which, when undertaken by men, required so much time and labour to bring forth the top stone. God could likewise spread the knowledge of the Gospel without the ministry of men, or the voice of a preacher; but he commanded men to build the temple, and he commands men to preach

the Gospel. Therefore, it is man's duty to do what God commands, without urging God's power as an excuse for his own disobedience. The Lord can certainly feed the hungry, and clothe the naked, without any man's ministering to their necessities; but is this a sufficient reason that we should refuse to succour and help the distressed? God could easily relieve Lazarus laid at the rich man's gate: but did this justify those who saw the poor man's distress and shut up their bowels of compassion from him? Consider, the question is not what God *can* do; but what he has commanded *us* to do.

Should your servant refuse to do what you order him, and say, my master can do it himself, would you admit his plea, or approve of his conduct? would you not consider such an excuse as an insufferable insult offered to your person and authority? And shall we offer such insults to God? God hath appointed that the Jews shall be converted through the mercy of Christians; therefore Christians are required to labour for their conversion.

The time for converting the Jews is fully come; the work is already begun, the method adopted is according to God's directions, who will have it accomplished by the exercise of mercy. Let therefore the efforts become general, let them be industriously continued, and the divine blessing will, most certainly, attend the

work ; until Israel be restored, universal peace established, and the Lord create Jerusalem a rejoicing, and her people a joy:

WILLIAM JENKIN.

*Mylor, near Falmouth,  
March 10, 1819.*

#### LETTER TO THE EDITORS.

Gentlemen,

I SHOULD be much obliged to your correspondents, (if any of them have had an opportunity of knowing) to inform me how far the Jews have conformed to the various customs of the different kingdoms into which they have been driven. And how far the virtues or the vices of the nations have had an effect on the moral character of those Jews who have resided for many generations among them. This is a subject well worth inquiring into. And I believe, would upon the whole, give us a more favourable idea of the Jews, than that which commonly prevails: As we know very well that both in Portugal, Germany, Holland, and Poland, they are, if we except a few individuals, far more respectable than in England. And in the two last mentioned kingdoms they hold the first situations in the state. Those books which treat of the history of the Jews, have not, perhaps, sufficiently discriminated the shades of difference which characterize the Jews of different nations.

A CONSTANT READER.

#### REMARKS ON ISA. LIV. 3, 4, 6.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE hints of your correspondent *Φιλω* appear to agree generally with the opinions of many in the present day, upon the portion of Isaiah to which he refers. But the accuracy of the interpretation may be questioned, and I would venture to suggest, whether it be possible that the following expressions in Isaiah liv. 3, 4, and 6. can be truly applied to the primitive Christian church as he supposes; and whether, on the contrary, they do not manifestly apply themselves to the Jew. The prophet there says, "Thy seed shall inherit the Gentiles." "Thou shalt not remember the reproach of thy widowhood any more. The Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth when thou wast refused." Now, it is to be recollected, that the Gentile Christian church did not exist till after the crucifixion of the Lord Jesus Christ, and that church hath never been forsaken; the Holy Ghost the Comforter abideth with her even until this day; and there is a special promise, that the Lord who is her husband, will be with her even unto the end or completion of the Gospel era. How then can the primitive Christian church be styled a widow, a woman forsaken, and grieved in spirit?

The expressions which have been quoted, are connected with



others of a similar import in chap. liv. and they appear to me to adapt themselves with great exactness to the Jew. Whatever church or people, however, they are meant to designate, they are abundantly sufficient to determine the general signification of the whole context, from chapters liv. to lxiii. inclusively. And if the opinion I have offered be well founded, it follows, that all this portion of the book of the prophet, treats of the raising up, and of the calling, and of the gathering of the house of Israel in the last days, when Messiah the great Prince shall stand up for his people. A reference to the chapters which precede, may tend to confirm this idea.

Chapter lxix. begins with an address to the Gentiles; "Listen, O isles! unto me, and hearken, ye people from far." Upon hearing of the mercies which are then announced unto the Gentiles, Zion, in ver. 14. complains; "The Lord hath forsaken me, and my Lord hath forgotten me." Now, mark the gracious answer! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb! Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee. As I live, saith the

Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." It is hardly necessary to recite more of this chapter, but it will be found to agree generally with Romans xi. in setting forth the glories which shall be revealed when the true olive branch is grafted again into its own olive tree.

Chapters l. and li. appear to contain the Lord's exhortation with his ancient people. In lii. they are called upon to awake and rise from the dead, as in Ezek. xxxvii. and to shew forth their light unto the Gentiles in the brightness of their millennial rising; and the latter verses suggest to them in the way of consolation, lest they should think hardly of the chastisement which has been laid upon them for a season, that he, who is the captain of their salvation, was ordained to be made perfect through sufferings, and that if their face has been marred, "his visage was so marred more than any man; and his form more than the sons of men," in the time, when (as in chapter liii.) "it pleased the Lord to bruise him," to "put him to grief," and to "make his soul an offering for sin."—Chapter liv. calls upon *the barren* to hear these truths, to rejoice and break forth into singing. It promises to her a most abundant offspring, and assures her that she shall not *again* be forsaken. And chapter lv. (supposed by commen-

tators to contain merely an address to the unconverted (Gentile) contains a special exhortation to the poor forlorn Jew, the child of the forsaken wife: to rest no longer in the hopes of renewing the worn out ordinances of a ceremonial law which hath long since passed away, and in a table which is no longer profitable, but hath become a snare; and that he turn unto his Messiah, take freely of the new wine of the kingdom, and rejoice himself in God his Saviour.

It would extend this communication to an inconvenient length, were the subject to be pursued through the chapters which immediately follow, more especially as it is necessary to say something upon chap. lxiii. the meaning of which, your intelligent correspondent appears also to have overlooked, from not having a clear view of the things which belong to the second advent, and to the kingdom of Messiah. The six first verses describe the judgment of Messiah upon his enemies, when he cometh to take possession of his kingdom.

The Turkish empire does not seem principally intended, although it is more than probable that that empire may be included in the destruction which is spoken of; for it is the judgment upon the nations, when the Lord, "shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." This judgment is spoken of con-

tinually throughout the Psalms; by the prophets almost without exception; also in the Gospels and Epistles; and in several parts of the book of Revelations. It is termed, The Lord's sacrifice in Bozra, Isa. xxxiv.; The standing up of Christ for his people, Dan. xii.; The Lord's coming to Teman, Hab. iii.; The destruction of Jehoshaphat, Joel iii.; The overthrow of Gog and Magog, Ezek. xxxviii. xxxix.; The treading of the wine press, Rev. xiii.; The supper of the great God, Rev. xix.; and, The coming of the Son of man, in the Gospels. The millennial church being preserved from this destruction, unites in praises and thanksgiving. And the prophet concludes his book with those praises, enumerating the Lord's mercies, and describing the glories of the millennial church; intimating, at the same time, the judgments, which in that day, shall fall upon those who have taken upon them the name of the Lord, but in their works have denied him.

The Gog and Magog of Ezekiel, are supposed by your correspondent, to be the same as the Gog and Magog of Revelations. They will be found upon accurate examination, to be type and antitype. The Gog and Magog of Ezekiel are destroyed before the building of the latter day temple, which is the millennial church. The Gog and Magog of Revelations come forth after the thousand years, that is, after

the millennial era is ended. The type precedes, the anti-type comes after, the millennium, and the distinction between them has been very generally overlooked.

As the only object in view is a candid enquiry after Scripture truth, I feel persuaded that your valuable correspondent will excuse me thus stating my own views freely.

J. B.

#### ON THE JEWISH TABERNACLE.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE furniture of the court is the next thing that claims our attention, which consisted of the *Brazen Altar of burnt-offering* and the *Laver*. The description of the altar is found, *Exod. xxvii. 1, &c.* The matter was of Shittim wood, or of the best cedar, which was ordered to be covered with brass. The form was square, in length and breadth five cubits; in height, three cubits. It had horns at the four angles, as also instruments of brass, a grate, &c. with staves covered with brass, to be put into brazen rings, in order to carry it. It was to be placed in the open air, in the court "before the door of the tabernacle of the congregation," *Exod. xl. 6.*—It served for all the sacrifices, which either wholly or in part were to be burnt upon it: and that with the sacred fire, i. e.

the fire which descended from heaven, (*Levit. ix. 24.*) which was so carefully to be kept up, that it might seem perpetual, *Lev. vi. 9, 12*, where, however, a great difficulty occurs, which is this; God commanded, that the Levites, who were to carry the altar when the Israelites moved, should take away the ashes, and spread a purple cloth upon it, all the vessels of the altar being placed upon it, and the whole covered over with a covering of badger's skins, *Numb. iv. 13, 14.* But how could the fire be preserved under a double covering: or how, if the fire was preserved, were the coverings prevented from burning? The difficulty increases, when we consider, that the journeyings were often for many days. The Jews here recur to miracles, and tell us, that this was done by the divine omnipotence; both that the fire should be kept up and the coverings remain unburnt. But as we dare not hesitate a moment concerning the miracles which are recorded in the sacred volume, so dare we not too easily admit those which are delivered upon human authority alone. It is far more credible, that in such a case, the fire was removed from the altar, and with its ashes, put into fire-pans or stoves, and there kept up by proper supplies, till it was replaced on the altar, see *Exod. xxvii. 3.* This altar was the place of refuge, for him who had sinned through error; which the Hebrews gather from *Ex. xxi. 14.*



This brazen altar of burnt-offerings, by the consentient voice of all orthodox divines, denotes *Christ*, so far as he sanctifies and renders acceptable to God his own oblation of himself, for the sins of the whole world. For a fulness of all grace and salvation dwells abundantly in Christ as in its cause; nor was there any in the Mosaic ceremonies, which might suffice for adumbrating that fulness; nay, indeed, not even many taken together have been sufficient. Therefore, all ought to be joined, that each may confer, what they are fit and proper to confer. The same Christ is both the *Priest* as to the power of an endless life; and the *Sacrifice* as to the human nature, which he offered up; and the *altar* as to the sanctifying power, Matthew xxiii. 10. And to this what the apostle says, Heb. xiii. 10. is thought to belong, "We have an altar, from which they have no right to eat, who serve at the tabernacle." This altar made of *wood*, and covered over, not with *gold*, like the altar of incense, but with viler metal, with *brass*, may denote the humble state of Christ, when he expiated our sins, by the oblation of his body. The horns of the altar, what do they denote but his omnipotence in whom is our reconciliation? And who is called by this name, "the horn of our salvation?" 2 Sam. xxii. 3. Luke i. 69. These horns were the place of refuge for the guilty, 1 Kings i. 50. And God's words in

Isaiah seem to allude to this custom, chap. xxyii. 5. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." At least the horns show this, that Christ is prepared and ready to be apprehended by every anxious mind, seriously flying from the wrath of God; and that entirely through his own benignity and grace.—Therefore, the horns were from the altar itself, Isa. xlviii. 9, 11. The *situation* of the altar in the court without the tabernacle, before the door of the tabernacle of the congregation, not only regarded decency and cleanliness, lest the sanctuary should be daily defiled; but also was a figure of the oblation of Christ to be publicly made in the sight of all. The *holy fire* which came down from heaven, and was perpetually to be kept up, is an emblem of that Holy Spirit, by which Christ "offered up himself without spot to God," Heb. ix. 14. This is that Spirit, which sanctifies all the victims, and renders them acceptable to God, Rom. xv. 16. "That the offering up of the Gentile might be acceptable, being sanctified by the Holy Ghost." Without it whatever is offered, with whatever zeal it be done, is profane and abominable. Isa. i. 11. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."



The rite of *expiating* the altar, prescribed Exod. xxix. 37, 38, deserves to be considered. It was to be expiated, 1, By the sacrifice of a young bullock. 2, By the sprinkling of blood. 3, By anointing with holy oil. So it was made an holy thing of the holy things, an altar of holiness, so that whatever touched it, should become holy. The expiation supposes sin; but under what sin lay an altar of which no use had been made? Certainly it was made by men, neither whose hands nor whose minds were sufficiently pure. Therefore God would have it first expiated before it could be applied to sacred uses. That the minds of the Israelites might be thereby convinced, that what needed itself to be expiated from its first original, could not perform true expiation; but that they must recur to him, who, formed by the power of the most high, and conceived by the Holy Ghost, is eminently that *holy thing* which needs no expiation. And so this altar considered in itself, pertained "to the beggarly elements of this world;" nor in this respect figured, but was opposed to Christ. Though in this it was a figure, that it sanctified by its touch those things, which were applied to it. For this is peculiar to Christ, which he hath not obtained by any ceremonial unction,—that he should sanctify our oblations and vows, nay, and ourselves also,—from the fulness of that Spirit, with

which he was anointed,—that we might receive from thence, what is necessary to our sanctification.

The description of the Laver may be read Ex. xxx. 18---21. The *matter* of it also was brass, but it had this particularity, that the brass was collected from the *looking-glasses of the women assembling, who assembled at the door of the tabernacle of the congregation*. Exod. xxxviii. 8. Some religious women, led on by singular piety, were watching (צופות) exercising a kind of sacred warfare around the tent; not the Levitical tent which was not yet built; but that of Moses, where God used to meet and commune with Moses, Exod. xxxiii. 7. At the stated times; they used to assemble together at the Levitical tabernacle for prayers, and other religious exercises; compare 1 Sam. ii. 22. These women, therefore, according to the custom of those times, had their looking-glasses of molten and bright brass, whereby to dress themselves. And these glasses which had served only for the adorning themselves, and, perhaps, some time ministered to female vanity, they now most freely offered for a more holy use. Moses describes not the form of the Laver. But fresh water was always poured in every morning, whether from a spring or a pool it mattered not, so long as it was clean and pure. The use of the Laver was this; that Aaron and his sons, that is, all the

priests in office, might wash their hands and feet; which was not to be neglected on pain of death. The *place* of the laver was between the altar, and the tent of the congregation, that it might be ready at hand upon all occasions.

That the laver pertained, to that purification of soul, which we derive from the spirit of Christ, who can doubt? Christ is that fountain *opened to the house of David, and the inhabitants of Jerusalem; for sin, and for separating us from all uncleanness.* Zech. xiii. 1. The hands and the feet are the symbols of our actions: when God would have them washed so carefully by all, that death is threatened to those who disobey; he teaches us hereby, how great purity is required, in the worship of God, in all our actions, internal and ex-

ternal. Isa. i. 16. Psal. xxvi. 6. 2 Cor. vii. 1. Nor is the allegory of Gregory to be condemned (in his 17 Homil. in Evangel.) in which he shews, that "the brazen laver made of the looking glasses of the women, is an emblem of repentance. By the looking glasses we may understand the law, which discovers all spots and defilements, Jam. i. 23, 25. by the laver and water contained in it, compunction and tears."—The situation of the laver near the burnt altar, reminds us of the conjunction of the blood and of the Spirit of Christ, that for justification, this for sanctification: to express the former of which, served the altar with the blood of the victims: the latter, the laver with its water.

INCOGNITUS.

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## PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM  
MR. ELSNER, AT BERLIN.

TRANSMITTED BY MR. G. VANDERMISSSEN,  
OF ALTONA,

*To the Secretary of the British and  
Foreign Bible Society.*

*Berlin, November 30, 1819.*

Rev. and dear Sir,

I sit down with heartfelt joy, to communicate several encouraging experiences which I have made since I wrote last to you: it is, as if our dear Lord purposely permitted us to make several of these encouraging experiences at one time, in order to strengthen our faith, and increase our patience at

other times, when there is an apparent stagnation in the results, and when obstacles are opposed to the execution of our labours.

Happily Mr. Friedenberg received the rich communication of Books and tracts from London (for my part of which I most sincerely thank the Society) a short time before my departure for Frankfort Martin fair. Of the provision I was favoured with, I took with me six copies of the Prophets, six Testaments, one hundred Hebrew Tracts, and as many German. I began with great

caution in the distribution of Tracts. A Jew to whom I had given a Hebrew Tract, made the objection, that the writer of it was no friend of the Jews. I said to him, that I was quite sure, that the person from whom I had received the little book, was a very great friend and well-wisher of them. That cannot be, replied he, it may be, that he is one of the new modelled Jews; for I have seen that he is of the opinion, that the Messiah is come already.—But what will you say, answered I, if the Messiah is come indeed, notwithstanding your unbelief? and what, if your own prophets are full of proofs, that he is come already? at these words I shewed him a copy of the prophets—the fine print, paper, and binding, made a particular impression upon him; and his first question was, Will you sell me this book? As I was not yet informed about the price of the books, I did not feel authorized to ask any thing, I said, he might give me what he thought the book was worth for him: he offered ten good groats, (1s. 3d.) and I accepted of them. On perceiving the New Testaments, he asked, what books those were? I said, those books contain the life and the doctrines of the Messiah. If you, said he, will make me a present of one, I will accept of it. This I could not do; for now, that I had sold to him one book, the giving him this as a present, might excite in

him a thought of contempt towards it.—I therefore agreed with him, that he should take it upon credit, and the next fair should pay a price of his own valuation. I shall but briefly observe, that I had yet opportunity to sell other eight copies of Testaments and Prophets, and that in my humble opinion, the greater part of the books should be sold, as selling them at a low price, is more calculated to heighten the desire after them, than distributing them gratis. This I experienced in the manner I disposed of the tracts. A very honest looking Jew of middle age, came to my shop. I asked him concerning his hope of the Messiah, and he expressed a hearty longing after him. I said, according to the oracles of God, given by the prophets, the Messiah will certainly soon make his appearance, nay if all Jews longed for him heartily, this very day—this very day he would come. This view, which was also his own, rejoiced his heart, and on my offering him some accounts concerning this Messiah, (some Hebrew Tracts) he appeared to have received some of them before this, and answered, These are excellent little books, I used to take care of them, as though they were as many ducats. Another old Jew came begging to me, and I seized the opportunity, of giving him some Tracts. The event fully answered my expectation, for the next day he called again, to beg for



more, having sold those, he had received yesterday. A third aged Jew, who went about a hawking with Jewish Calendars, came offering his little ware, I said, I did not want to buy *his* books, as I could supply him with some myself. Shewing him some Hebrew Tracts, he immediately offered one groat (about three half-pence) per piece. I did not think, I could obtain a more appropriate way of getting the books into the wished for circulation. The man pleaded his poverty, his large family; and I left him the whole remaining stock of forty-nine Tracts for a trifle, convinced as I was that they could not come into better hands.

From my late correspondence I beg to communicate the following articles:

1. From Mr. Pracht, school-master, in Grosslunau near Culm in West Prussia. Some Jews have requested me, to procure for them Testaments in the Hebrew language, which they will be happy to pay for. Should those Testaments be in the possession of the head Bible Society, at Berlin, or should you, dear Sir, be able to get them, I shall be greatly obliged to you, to transmit twenty copies to yours, &c.

I need not mention, that Mr. Friedenberg and I gladly complied with such a request.

2. The Rev. Mr. Claus, Sen. in Low Silesia, writes thus: The desire to communicate, if possible, something satis-

factory, with regard to the result of my endeavours with the Israelites of this place is the chief cause of my having delayed the present so long, to which came another, viz. the absence of the person, through whose means I hoped best to realize my idea: as yet, however, I have it not in my power, to satisfy the above desire. For though I succeeded in putting the Gospels into the hands of some Jews, by whom I know they are perused, yet their continuing silent on the subject, prevents my entertaining sanguine ideas of the good effect produced. Nor is this silence surprising, considering the late mad persecution against their brethren in various quarters which terrified the Jews in this place also, and rendered them more reserved. However the seed is sown, and as the pious *Scriptures* relates of a poor widow, who pawned her Bible at a Jew's for eight groats (one shilling) and thereby was the occasion of his and his family's conversion, though the book had at first proved the butt of their mockery—so it is very possible, that the grain I have sown, may yet take root downwards, and bear fruit upwards, if the Saviour be pleased to give the increase.

He, who in the fear of the Lord, and with the eye of enlightened reason, is able to perceive on the plate of the great time-piece, to what quarter the hand is now pointing, must, I conceive, be convinced,



that the way is paving, on which Israel shall at last arrive at the accomplishment of the divine promises. In this case, we cannot avoid questioning, whether under existing circumstances, it be adviseable, to press hard upon the Jews. For even with the best apparent success, we should have reason to fear, that impure motives might determine the Jews, now, more than ever, to embrace Christianity.

I am but one born out of due time, and am therefore far from believing that I have an eye perfectly enlightened; but I strive after the attainment of it under watchings and prayers, and although the *Redeemer crucified* remains the chief theme of my contemplation, I have also present before my eyes the commandment which his kind anxiety gave to his faithful ones, with respect to the latter times. In quiet retirement from the world, I humbly endeavour to contemplate and to compare the signs of the times. The result of these considerations is, that all upright disciples of our Lord, should endeavour, especially in the present period, with due caution, to inform our ancient brethren of the faith, of our own expectations and fears, to prepare them against the hour of temptation, and to warn them kindly against apostacy from their own law, which must draw upon them a fate equally dreadful with that of false Christians.

Such an undertaking, I conceive, would be best calculated to gain the confidence of those our unhappy brethren. So the pious Lieberkühn obtained their confidence, by conceding to them, that the law could be retained by them, even after they had become believers in Christ, after the example of the primitive Jewish believers, Acts xxi. Some, perhaps, would by this means be brought to a real conversion; at all events, we should reach this our grand aim—the keeping them faithful to their own law, till the Lord shall be pleased, like Joseph, to discover himself to his new and ancient brethren; and then the vail will of itself fall from the eyes of the latter.

Judge therefore of my joy, when I read your advertisement, which accompanied the August number of the *Newest Accounts*, in which you call upon all the Christian philanthropists actively to participate, in the objects of the London Society by pecuniary contributions, and by the dissemination of their Tracts; and to give you a proof, my dear friend, that this word of exhortation has not been merely *read* by me, I beg to transmit to you the enclosed five dollars sixteen groats (seventeen shillings), the humble amount of a collection, I have made among my dear brethren in this place and neighbourhood. I pray you not to despise this mite from me and my brethren,

who wish to be remembered to you in love; and if you are in possession of any Tracts of the London Society, I shall be happy to be entrusted with the distribution of part of them.

3. A letter from Neidenberg, near Königsberg, in Prussia, dated the 17th Inst. accompanied with a ducat, gives me the following intelligence:—The writer of it lent our monthly publication, "Newest Accounts from the Kingdom of God," to a Jew, who learned from the details we had extracted out of the London Society's proceedings, that the New Testament had been published by them in Hebrew, and begged the writer of the letter to procure him one. That this has been done immediately you will easily imagine.

Thus far my correspondence as it regards the objects your venerable Society have in view, may God bless them, and their proceedings. I remain with esteem and affection, your's,

S. ELSNER.

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LETTER FROM REV. J. JAENICKE.

*Berlin, March 21, 1820.*

Beloved brother in Jesus  
Christ our Lord.

I HAVE received two letters from you, for which I return my most cordial thanks to your brotherly kindness. To the first I should have immediately given an answer, had not the British ambassador, Mr. Rose,

ordered me to wait some days as he intended to write to your honoured Committee on the same subject, and shortly expected an answer. For he is still of opinion, that it will be beneficial to our brother Wendt, who was intended to go to London with brother Becker, to remain here some time longer, in order to improve in the English language and other useful acquirements.

To day our dear brother Becker will set out for London, whom I can give that testimony, in the presence of our Lord, that he, now three years ago, at Elberfeld, by the Rev. Mr. Doring, has been brought to a knowledge of his sinfulness, and has been convinced of that great truth, that Jesus our God and Lord must be his Saviour and Redeemer. During the two years and nine months of his residence here, he has grown both in self-knowledge, and in the saving knowledge of Jesus Christ, and has given evidence by his conduct, that he is one of them, who have obtained mercy. My cordial wish is, that the holy Spirit may more and more confirm him and establish him in that happy state, and that Jesus Christ may become more and more precious to him; then he will, I trust, be a cheerful witness among the Jews, that Jesus Christ is the Son of God, and that sinful man may have life in his name through faith in him.

Have the goodness to recommend him, in my name, re-

spectfully to the Society, who is so kindly concerned in the conversion of the people of Israel, and likewise to present my humble respects to the governors of that Society. Recommending myself to your love,

I am, &c.

J. JAENICKE.

To the Foreign Secretary.

LETTER FROM MR. J. P. DIED-  
RICHs.

*Elberfeld, April 16, 1820.*

Reverend Sir,

IT is now two years ago that Mr. Keetmann in Neu-wied communicated to me an extract of your letter to him of March 5, 1818, comprehending seven queries, to which answers were requested. At that time I contented myself to state to Mr. Keetmann my view of the state of the Jews in general terms. But that people has since that time, gone thro' events, which are not without consequences; and I beg leave now to lay before you my observations on that subject, connecting them with my reply to those seven queries.

1. Is there among the Jews, as far as you have been able to observe, a tendency, favourable to Christianity?

I reply, Yes; for by the events of the last year, when almost throughout whole Germany, tumultuary scenes against the Jews took place, and many among them have been brought to serious thoughts and examination; they became

attentive and uneasy, and were thereby led to read the prophets, and to converse about their contents.

2. Can you mention some peculiar instances? Not of any true conversion. But I hope to God, that by continued examination many will be brought to the knowledge of the Lord Jesus Christ.

3. Would the Hebrew New Testament be gladly received by some of them? Undoubtedly; I received three copies from Mr. Keetmann, and a small number of the Prophets, the latter of which I gave away to some sensible Jews in the neighbourhood. As I had only three copies of the New Testament, I reserved them only for such Jews as I thought the most deserving of the boon. In the month past, I gave the last copy to a Jewish teacher. He told me that if I wished in that way to produce any effect upon his brethren, who in this neighbourhood were altogether poor and destitute of instruction, the New Testament ought to be translated into the Jewish-German language. The same wish is expressed in the last volume of the Basle Collections: and I have already consulted with some Christian friends how it may be satisfied in the best manner. That, however, the New Testaments received from Mr. Keetmann are read, is proved by that fact, that many Jews who have heard of them or seen them have applied to me for copies.

4. Is any change observable



in the sentiments of the Jews respecting the person of Jesus?

A learned Jew confessed to me, that he conceived the time when the Messiah should appear to be elapsed, and many others are of the same opinion. Yet they cannot believe Jesus to be the Messiah, because *Christians in general are so little benefitted by their belief in him.* That, he assured, me was his greatest stumbling-block. I replied, the case was the same with these Christians as with the Jews described, Isa. vi. and they would also undergo a tremendous judgment. I happened in the progress of our conversation to mention Rev. ii. 9, and thereby he was so much struck, that I was obliged to give him the passage to read for himself. Another learned Jew applied to me for something to read, whereby he might examine whether Jesus was the true Messiah. The man appeared to me to be a philosopher; during my conversation with him he was so affected, that I could well perceive he was pricked in his heart. I promised him some Tracts as soon as I received them.

5. What prejudices appear most strongly to counteract their conversion?

They are still looking out, as formerly the disciples, for one who will restore again the kingdom of Israel. They are offended at his humble appearance. Others say, Elias must first come; but that objection I easily remove by citing Ma-

lachi iv. I have also found some Jews, who, besides the Messiah adored by the Christians, expect another to redeem Israel. They cannot bear the idea that the Messiah must suffer, and then reign in glory over his blood bought church. Well might our Lord say, "My kingdom is not of this world."

As to the 6th query respecting the Talmud, I am not as yet prepared to give any answer.

7. Do you think the translation of tracts into German, desirable for the Jews?

With respect to those Jews who understand German, Yes! but as to the mass of the people, I must again recommend a translation into Jewish-German. Yet I have often wished for some Tracts in German; they are a means to stir up the minds of the Jews, and to direct their attention to the great promises of the prophets.

I have been greatly rejoiced at the Tract, No. 29, of the year 1818, it is in that way we must endeavour to enlighten the darkened understanding of the Jews with regard to the types and figures of the old covenant, for they do not understand them at all, or give a wrong explanation of them. I had, for instance, a conversation with a Jew, in whose opinion the Passover implied nothing but a remembrance of the hardships in, and deliverance from Egypt; and in the Paschal lamb could see nothing but the passing over of the



angel who smote the first-born. He believed also, that if he had but kept the commandments and was pure of heart, his salvation was sure. When I asked him what would be the consequence of his former sins, and reminded him of the words of the law, "Cursed be he that confirmeth not all the words of the law, to do them;" he replied, that he considered the sacrifices as perfect atonements for all sins; but when I had proceeded with my remonstrances, he first became silent, and then asked for some New Testaments and Tracts, which I promised him.

In my conversations with the children of Israel, I follow the example of the apostle Paul, who first entertained them with matters they liked to hear, as Heb. ix. they are thereby struck, they are rendered apprehensive of something that will happen at a near period, that the time is, perhaps, near at hand, when they will come back to the land of Canaan, when Judah will be redeemed, and Israel shall dwell in safety; of these topics they like to converse, and it is delightful to see how eagerly they listen to them.

I feel deeply interested in the salvation of Israel, and you will permit me to ask you, from motives of love to that people, for some copies of the New Testament and of Tracts: of the former, I could distribute about twenty-five among intelligent Jews; of the Tract No. 29, and others which

contain prophecies not yet fulfilled, I would soon dispose of 100 copies; if a Jewish German translation of these Tracts has already been published, I should prefer that.

May the Lord enrich more true servants who have the salvation of the Jews at heart. That is the cordial wish of

Your's, &c.

J. P. DIEDRICHS.

*To the Foreign Secretary.*

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EXTRACT OF A LETTER FROM  
MR. J. D. MARC.

*Frankfort, April 19, 1820.*

Rev. Sir,

IN Gotha, an opulent Jew is become a Christian; in Leipzig, during the last winter, two girls; in Wurzburg, five Jews. Whether Mr. —, a man of great talents, is among that number, I do not know; but I am well informed, that he now belongs to the Lutheran church. At Breslau, in the course of five weeks, about thirty families have been baptized, and many more are ready to take the same step: yet they are, as likewise in Berlin, excluded from the *Zwinger*, a kind of Exchange, like other Jews. That affords matter for reflection.

Mr. Neumann, a converted protestant Jew, who studies at the expence of the king of Bavaria, a nephew of Mr. Edheim, paid me a visit here, on his journey, and I had several conversations with him about Christianity. In a Jewish fa-

mily he distributed some Tracts. The grandfather opposed with all his power; but all the others would not suffer their liberty to read what they pleased, to be restrained; and one of them offered to bring a copy even to the Rabbin. Mr. Neumann also persuaded Mr. — from —, a man highly esteemed in the whole neighbourhood, to visit me. I conversed with him during the whole afternoon. Among other expressions, he said, I am not indeed convinced of all the points of Christianity, but I cannot refrain from wishing that all the Jews were Christians; there is more power in the New than in the Old Testament; it pierces heart and soul. He paid for a Hebrew New Testament with a crown; which is much indeed in this country, and he offered to correspond with me. Mr. — from Wetzlar, an old acquaintance, visited me, and expressed great satisfaction at my residence here, *and its object*. He took Tracts with him for distribution in his neighbourhood, and will also stir up Christians there for the cause. Scarcely a day passes away, but I am visited by Jews who wish to converse with me about the Christian religion. Last winter, one came often in the night at 10 o'clock, and remained until a very late hour, not from fear, but from want of time, a very excellent character, combined with a fine understanding. He has two brothers who are remarkably clever, and teachers of con-

gregations of the same sentiment. Several other Jews are truly converted, attend often church service and religious meetings; but they cannot separate themselves from their brethren, from want of means to support themselves. And Christians themselves will not advise them to do so, knowing the dangerous temptations which are set from want and distress. But one of them has given up his situation, and will leave it in a week. He will not delay his transition to the Christian religion. Lord, lead him not into temptation! It is the same whom I so strongly recommended in my letter to Mr. Hawtrey; I knew him many years back as an excellent man. He shews much love and zeal; he has brought many persons to me, who often visit me; and where opportunity offers, he enters into controversy with the Jews.

Mr. —, a teacher of —, is waiting now already eight years since, whether he as a Christian, may find an honest living as a Missionary or as a School-master. After what he tells me, he has prepared many Jews who live in the country for Christianity, and if he only knew how to support himself, he would soon make a public profession. He is a man of good health, full of zeal and courage, in his place, he would not want more than £50. for his support, and would be an active instrument. He told me also of a physician who was ready to embrace Christianity.

The teacher of the congregation at ———, addressed to me a very well written memoir containing his views of Christianity, and related to me, that he had already prevailed upon a female to join the church of Christ; but that he for himself would not come publicly forward, while he had no other prospect than that of being dependent upon Christian charity. Would to God that a way may be found for assistance in cases as these now mentioned. But, be that as it is. Let the heaven operate until the whole lump is leavened; *then it will burst out on a sudden.*

My eldest brother arrived here during the fair, especially with a view to bring me back to Judaism. I am not without hope to bring him to Christ. He went from here to Leipzig, from whence he will return hither to make use of the watering places. I endeavour to stir up Christians, Jewish converts, and well disposed Jews, throughout the whole country to activity. I have sent tracts for dissemination to many places in this populous country.— Many Christians are already active, and their exertions are attended with divine blessing. One of them invited some Jews to his house, where he read to them the Tract, "Call to the Jews." Some of them had tears in their eyes. And when that gentleman had given them Tracts, a Jew came to him and confessed that all he had heard and read was divine truth. Some days after, the

same gentleman saw a great crowd of Jews, both residing and travelling, assembled. As he is a magistrate, he thought it his duty to see what the matter was. He found that one sitting upon a large stone, was reading aloud one of the Tracts. Here, in Frankfort, I have sent some Tracts, a copy of the Hebrew New Testament, one of the Prophets, and Mr. Bogue's Evidences in an Italian translation to a large Jewish Reading Society, with the request to give them a place in their library, which they have done, and whereby a considerable sensation has been excited.

J. D. MARC.

*To the Foreign Secretary.*

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EXTRACT OF A LETTER FROM  
PROFESSOR VON MEYER.

I MUST declare in favour of Mr. Marc, who exerts himself with the most cordial activity in promoting the conversion of the Jews, that a residence here is very expensive, and that, notwithstanding the last good years, the prices of the necessities of life will not fall. With a household of four persons, husband, wife, child, and servant, three Carolines per week are not much, especially when furniture and clothing must be provided for, and good economy is required to live upon such a salary so as not to injure the health.

F. F. VON MEYER.

*To the Foreign Secretary.*

EXTRACT OF A LETTER FROM  
MR. LIX AT FRANKFORT.

THAT our friend Marc is a lodger in my house is known to you. He is very active, and he labours in the true spirit. And what affords me the greatest pleasure is, that he himself lives by that grace he preaches to others, and therefore his residence here will surely not be without the desired fruit. He is often visited by Jews, and it appears that some of them have already caught the infection, if I may so express myself. For one communicates

it to another, whereby Mr. Marc's labour is continually increasing. O, what a gratification to converse with a truly believing Israelite, whose heart is burning in love to Christ. I am not able to express what I feel; and there are some of Mr. Marc's disciples who promise to give me the same gratification. They attend the meetings in my house. The Lord grant that their number may become very great.

*To the Foreign Secretary.*

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Dublin Society,	by Rev. Wm. Bushe .....	300	0	0
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Paddington:—Bentinck Chapel, Donations by Rev. B. Woodd..		4	3	6
Do. collected after two Sermons by Rev. Basil Woodd, M. A.				
and Rev. Legh Richmond, M. A. ....		59	1	6
Rumsey Society,	by Rev. James Crabb.....	4	4	10

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Morrice, R. Esq. Craig, Ayrshire.....	5	5	0
Morrice, Miss, do. ....	1	1	0
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Paddington:—Bentinck Chapel, collection after a Sermon by Rev. B. Woodd, M. A. ....	16	6	0

## BUILDING FUND FOR SCHOOLS.

Cholmeley, Sir Montague, Bart. ....	<i>Third Donation</i>	5	0	0
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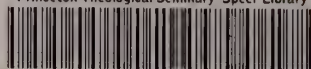
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